out of which all things are, and out of which all things are first made, and into which they are all at last corrupted and resolved, the substance always remaining the same, and being changed only in its passions and qualities ; this they concluded to be the first original and principle of all things. —

x. But the meaning of these old Material philosophers will be better understood by those exceptions, which Aristotle makes against them, which are two : first, that because they acknowledged no other substance besides matter, that might be an active principle in the universe, it was not possible for them to give any account of the original of motion and action. Et

yap on judXtora *iracra* ^>0opd /cat *yivscrig* e/c rivoc, Arist. Met.

« « \ *. , \ A
/ • ^ £ *
r - 1- 1. C.3. p.
O>£ €VO£ 17 fCat TTAStOVWV £0TtV, Ota *Tl TOVTO GVJUi~* 265.

)3atv£t, /cat TI TO *dinov* ; *ov* yap S*j TO yc uTro/ectjue-*vov* avTO Trotet jufTajSaXXetv €avTO' Xs-yw Sc olov, OVTC TO OVTC TO ^aX/coc atTiov TOV jLtfTajSaXXciv EKaT

TO

dXX* £T€f>ov Tt TrJc jueTa|3oX?7C a«"tov* TO Se TOVTO TO T>)V CTfpav 2i)T£iv ap^rjv, w'c' av ^*JUL^IQ (frairifjizv, o6ev* rj apx>? rrJc /avrjcrewc* Though all generation be made never so much but of something as the matter, yet the question still is, by what means* this cometh to pass, and what is the active cause which produceth it? because the subject matter cannot change itself; as, for example, neither timber, nor brass, is the cause, that either of them are changed ; for timber alone does not make a be^d, nor brass a statue, but there must be something else as the cause of the

change ; and to inquire after this is to inquire after another princi-